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A
CATECHISM;

OR,
COMPENDIUM
OF
Christian Doctrine and Practice.

BY THOMAS BALDWIN, D. D.



Come, ye children, hearken unto me ; I will
teach you the fear of the Lord...DAVID.

Third Edition.

BOSTON :

PRINTED BY LINCOLN & EDMANDS.

Sold at their Bookstore, No. 53 Cornhill,
and by James Loring, No. 2 Cornhill.

1817.

The excellency of the Bible.



Great God, with wonder and with praise,
On all thy works I look :
But still thy wisdom, power and grace,
Shine brighter in thy book.

Family Union.



The God of heaven is pleas'd to see
A little family agree ;
And will not slight the praise they bring,
When loving children join to sing .
For love and kindness please him more
Than if we give him all our store ;
And children here who dwell in love,
Are like his happy ones above.

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6 cts. single—60 cts. a dozen—4,50 a hundred.

DISTRICT CLERK'S OFFICE.

DISTRICT OF MASSACHUSETTS, to wit :

BE IT REMEMBERED, that on the first day of March, A. D. 1816, and in the fortieth year of the Independence of the United States of America, Thomas Baldwin, D. D. of the said District, has deposited in this office, the title of a book, the right whereof he claims as author, in the words following, *to wit :*

"A Catechism ; or, Compendium of Christian Doctrine and Practice. By Thomas Baldwin, D. D. Come, ye children, hearken unto me ; I will teach you the fear of the LordDAVID."

In conformity to the Act of the Congress of the United States, entitled, " An Act for the Encouragement of Learning, by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies, during the Times therein mentioned ; and also to an Act entitled, " An Act supplementary to an Act, entitled, An Act for the Encouragement of Learning by securing the Copies of Maps, Charts and Books, to the Authors and Proprietors of such Copies during the times therein mentioned ; and extending the Benefits thereof to the Arts of Designing, Engraving and Etching Historical and other Prints."

JOHN W. DAVIS, { *Clerk of the District
of Massachusetts.*

PREFACE.

The importance of imparting religious instruction to the tender minds of children, will not be questioned by any who have the least title to the appellation of Christians. "*Train up a child, said Solomon, in the way he should go, and when he is old he will not depart from it*" This sacred aphorism is enforced by the apostolical injunction to Parents, "*to bring up their children in the nurture and admonition of the Lord.*"

The catechetical form of instruction is thought to be more happily adapted to the condition of children than any other. This was early adopted by the *Christian Fathers*, and has been fully sanctioned by the experience of ages. Notwithstanding these high claims, the practice has been doubted by some, and neglected by others. Some, however, neglect catechising their children, not so much from any opposition to the duty itself, as from a dissatisfaction with the Catechisms most commonly in use.

The writer of the following Compendium, during a great part of his ministry, has made use of the *Assembly's Shorter Catechism*: This, however excellent in general, is nevertheless liable to some objections. Whether any of these are avoided in the one now offered to the public, they will be the judges.

Since completing the above mentioned Catechism, it has been suggested that a few *questions and answers* in a more simple form, might be useful for the youngest class of catechumens. In compliance with this suggestion, I have arranged a few *short questions and answers*; which, though less complete as a system, nevertheless comprise the leading principles of the christian doctrine. It ought in justice to the committee, to be noted, that only a part of them have seen and examined this Minor part.

With an earnest desire that the minds of the young may be deeply imbued with correct evangelical sentiments, this little work is most affectionately presented to ministers and Instructors of children, to Parents and heads of families, and especially to the dear children committed to their care; hoping by the blessing of God it may be happily useful in forming their tender minds to virtue and religion.

Boston, March, 1816. B 2

RECOMMENDATION.

The substance of the following catechism was read before the Boston Baptist Association at their annual meeting held in Boston, September 21, 1815. The attempt of the worthy Author to promote the catechetical instruction of children, excited an unusual degree of interest on the occasion. Many lamented the neglect of such instruction, and appeared convinced that it had been partly owing to the want of a plain, judicious and approved catechism. Indeed, on this subject the members of the Association were nearly unanimous. And feeling as they did a good degree of satisfaction in the manuscript which had been read to them, and desiring to give effect to the benevolent intentions of its Author, they appointed the subscribers a committee to revise and recommend it.

In attending to the duty assigned them, the committee have not been insensible on the one hand of the great importance of imbuing the tender mind with correct religious sentiments, nor, on the other, of the great difficulty of making a catechism well adapted in all respects to that purpose. Nor do they wish to represent the work which is here offered to the public as wholly free from imperfection. They are happy however in being able to say, that they consider it preferable, on the whole, to any other catechism which they have seen. With these impressions they implore the divine blessing upon it, and cheerfully recommend it to all persons who have the care of educating children.

JEREMIAH CHAPLIN.

LUCIUS BOLLES.

DANIEL SHARP.

JAMES M. WINCHELL.

Boston, Feb. 1816.

MINOR CATECHISM,

FOR THE FIRST CLASS OF LEARNERS.

1. *Can you tell me, child, who made you ?*
GOD.

2. *Who is God ?*

God is a spirit.

3. *Does God see you at all times ?*

He always sees me, both by day and by night.

4. *For what end did God make you ?*

He made me to love and serve him.

5. *How ought you to love God ?*

I ought to love him with all my heart and soul.

6. *How must you serve him ?*

I must serve him, by doing whatsoever he has commanded.

7. *In what way has God made his will known ?*

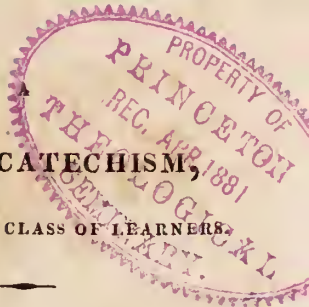
He has revealed it, in his holy word.

8. *How, according to this word, should you treat your parents ?*

I must "honour my father and mother," by loving and obeying them in the Lord.

9. *How are you required to treat others ?*

I must treat my superiors with reverence and respect, and my equals with kindness and affection.



10. *Are you required always to speak the truth ?*

I am : for "the Lord hateth the lying tongue."

11. *How are liars to be punished ?*

"All liars shall have their part in the lake that burneth with fire and brimstone."

12. *How should you think and speak of God ?*

I should never think or speak of God, but with the deepest reverence and awe.

13. *Will not God be angry with you, if you use his name profanely ?*

If I swear profanely, or take his name in vain, he will not "hold me guiltless."

14. *Have you ever offended God ?*

I fear I have often offended him.

15. *Will not God punish you if you sin against him ?*

He will, unless I repent and forsake my sins.

16. *How can you hope for forgiveness if you do repent ?*

I can hope for forgiveness only through the merits of Jesus Christ.

17. *Who is Jesus Christ ?*

He is the Son of God, and the only Redeemer of lost sinners.

18. *How was Christ, being the Son of God, qualified to act the part of a Redeemer ?*

He was "born* of a woman, born under the law, to redeem them that were under the law."

* Vid. Mc.Knight in loc.

19. *What has Christ done for our redemption ?*

He has obeyed the holy law of God, and suffered in our stead.

20. *In what manner did Christ suffer ?*

He was crucified on mount Calvary, between two thieves !

21. *What became of Christ after his crucifixion ?*

He was taken down from the cross, and laid in Joseph's sepulchre.

22. *How long did Christ remain in the sepulchre ?*

Until the morning of the third day, when he rose triumphant over death and the grave.

23. *How is it known that Christ rose from the dead ?*

He was seen alive after his resurrection by all his Apostles, and by above five hundred brethren at once.

24. *How did the Apostles know that it was Jesus ?*

He shewed them his hands and his feet, and opened to them his wounded side.

25. *What became of Christ after he rose from the dead ?*

He remained on earth 40 days, and then ascended to heaven.

26. *What does Christ require of us, in order to our being saved by his death ?*

He requires us to believe in him, and to love and serve him all our days.

27. *What did Christ say of little children ?*

He said, " Suffer little children to come unto me, and forbid them not ; for of such is the kingdom of heaven."

28. *What is Christ now doing for his people ?*

He intercedes for them in heaven, and sends the Holy Spirit to convince, convert, and comfort them.

29. *Will Christ come a second time ?*

At the last day, he will come in the clouds of heaven with power and great glory.

30. *In what character will Christ then appear ?*

He will appear as the Judge of quick and dead.

31. *Will Christ be the only Judge ?*

He will : for the Father judgeth no man ; but hath committed all judgment unto the Son.

32. *What will be the state of the wicked after the judgment ?*

They will go away into everlasting punishment.

33. *What will be the state of the righteous ?*

They will be received to life eternal, to inherit a kingdom prepared for them from the foundation of the world.



LARGER CATECHISM,

FOR THE SECOND CLASS OF LEARNERS.

1. *Who is the first and best of beings?*

GOD is the first and best of beings.

2. *In what way is God made known to us?*

By his works of creation and providence,
and by his holy word. Rom. i. 20.
2 Tim. iii. 15.

3. *What is meant by the work of creation?*

The work of creation is God's making all
things of nothing, in the space of six days.
Gen. ii. 2. Exod. xx. 11.

4. *What are God's works of providence?*

His works of providence consist in his
upholding and preserving all things, and in
the gracious and wise superintendence which
he exercises over all his creatures and all their
actions. Heb. i. 3. Isa. x. 12, 15. 2 Kings
v. 25—27.

5. *What is the word of God?*

The word of God is that extraordinary
revelation of his character and will which he
has given us in the holy scriptures. 2 Tim.
iii. 16. 2 Pet. i. 21.

6. *What does God teach us by his works
of creation and providence?*

He teaches us that we are bound to love
and adore him as the only living and true

God, to abstain from idolatry of every kind, and to practise all the moral and social virtues. Acts xvii. 29. Rom. i. 19, 20.

7. *If God has taught us so much by his works, why is it necessary he should teach us by his word?*

The word of God is necessary to set his perfections and our duty before us in the clearest and most impressive light, to enforce obedience to him by the most powerful motives, and especially to show us the way in which we may obtain acceptance with him. Rom. ii. 17—20. 2 Tim. iii. 15—17.

8. *What evidence have we that the Bible is the word of God?*

That the Bible is the word of God appears from its holy nature and divine harmony; from the fulfilment of its prophecies; and from the glorious effects which it has been the means of producing in the hearts and lives of multitudes. John v. 39. Luke xxiv. 26, 27. Acts ii. 37, and x. 44.

9. *What does the Bible teach us concerning God?*

It teaches us that he is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth. John iv. 24. Psalm cxxxvi. 5.—Heb. i. 13.—Psalm xxxiii. 5.

10. *Are there more Gods than one?*

There is but one, the living and true God. Isa. xlv. 22. Mark xii. 32.

11. *What do the Scriptures further teach us concerning the God-head?*

They teach us that "there are Three that bear record in heaven, the FATHER, the WORD, and the HOLY GHOST;" and that "these Three are One;" the same in essence, equal in power and glory. 1 John v. 7.

12. *Has any one ever seen God?*

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." John i. 18.

13. *Does God see us in all places and at all times?*

"The eyes of the Lord are in every place, beholding the evil and the good." We can neither "go from his Spirit, nor flee from his presence." Prov. xv. 3. Psalm cxxxix. 7.

14. *For what end did God make mankind?*

He made them to love, to fear, and to glorify him. Prov. xvi. 4. Rev. iv. 11. 1 Cor. vi. 20.

15. *How should we love God?*

We should love him "with all our heart, and with all our soul, with all our strength, and with all our mind." Luke x. 27.

16. *How should we fear God?*

We should fear him as we do our parents and others of our superiors whom we love; not with slavish dread, but with filial reverence. Gen. xxii. 12.

17. *How should we glorify God?*

We should glorify him by a holy reverential regard to his authority and commands, in all our thoughts, words and actions. 1 Cor. vi. 20.

18. *How did God make the first man?*

He "formed" him "out of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," Gen. ii. 7.

19. *How did God make the first woman ?*

He brought upon Adam "a deep sleep," and took from his side a rib, of which he formed a woman. Gen. ii. 21, 22.

20. *In what state was man created ?*

Man was created in a holy and happy state, bearing the image and enjoying the favour of his adorable Creator. Gen. i. 27. Eph. iv. 24.

21. *Did man continue in the state in which he was created ?*

"Man being in honour did not abide," but fell into a state of sin and misery. Ps. xlix. 12. Eccles. vii. 29.

22. *What is sin ?*

Sin is any want of conformity unto, or transgression of the law of God. 1 John iii. 4.

23. *Wherein consists the sinfulness of that state into which man fell ?*

It consists in a heart alienated from the life of God, and desperately wicked, and in the multitude of actual transgressions which proceed from it. Jer. xvii. 9. Eph. i. 18. Gen. vi. 5.

24. *Have men by nature any holy exercises of heart ?*

They have none ; for the Bible represents them as "sensual, having not the Spirit ;" as "dead in trespasses and sins ;" and as "having no fear of God before their eyes." Jude 19. Eph. ii. 1. Rom. iii. 18.

25. *Wherein consists the misery of the state into which man fell ?*

It consists in the loss of the divine favour, in suffering the various afflictions of life, the

pains of death, and the everlasting displeasure of God in the world to come.

26. *Did Adam's apostasy affect the moral state of all his posterity?*

It certainly did; "for by one man's disobedience many were made sinners." Rom. v. 19.

27. *Is there any further proof of this deplorable fact?*

The universal mortality of our race is ascribed to this cause, for "by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." Rom. v. 12.

28. *Have all mankind in consequence of this apostasy, been given over to destruction?*

They have not: "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

29. *Who is meant by the Son of God?*

Jesus Christ.

30. *What character do the scriptures give us of Jesus Christ, when they present him as the object of faith?*

They represent him as uniting in his mysterious person the divine and human natures, and as being the only true and effectual Mediator between God and man. Matt. i. 23. 1 Tim. iii. 16.

31. *In what terms do the scriptures assert the divinity of Jesus Christ?*

They call him "Jehovah, the true God, the mighty God," and "God over all, blessed forevermore." Jer. xxiii. 6. 1 John v. 20. Isa. ix. 6. Rom. ix. 5.

32. *In what terms do the scriptures speak of the humanity of Christ?*

They represent him as born of a virgin; as being of the seed of David according to the flesh; and, in short, as having a true body and rational soul like other men. Luke i. 31.—ii. 7. Acts ii. 30.

33. *If Christ was a partaker of the nature of man, was he not himself sinful?*

By no means. He “did no sin, neither was guile found in his mouth.” He “was holy, harmless, undefiled, and separate from sinners.” 1 Pet. ii. 22. Heb. vii. 26.

34. *How do the scriptures speak of Christ as the Mediator between God and man?*

They represent him as executing the offices of prophet, priest, and king, both in his state of humiliation and exaltation. Deut. xviii. 15. Psalm cx. 4. Heb. ii. 17. Psalm ii. 6, & xlv. 1. John xviii. 33, 36, 37.

35. *How, according to the scriptures, does Christ execute the office of a prophet?*

By the instruction which he affords mankind through the medium of his word, and by the agency of his Spirit. John i. 18, & xvi. 7—11.

36. *How does Christ execute the office of a priest?*

By once “offering himself without spot to God” as an atoning sacrifice for sin, and by “ever living to make intercession for them who come unto God by him.” Heb. ix. 14—ii. 17. vii. 25, & ix. 24.

37. *How does Christ execute the office of a King?*

By subduing the iniquities of his people, and bringing them into a willing subjection to his authority : by restraining the power and defeating the attempts of his and their enemies ; and by rendering all things subservient to their spiritual and eternal welfare. Psalm cx. 3. Acts ix. 6, & iv. 7—21, & xii. 7.

38. *Wherein did Christ's humiliation consist ?*

Christ's humiliation consisted in his being born, and that in a low condition ; in his taking upon him the form of a servant ; in submitting to the reproaches and contradictions of sinners against himself ; in suffering the ignominious death of the cross, and in his continuing under the power of death for a time. Luke ii. 7. Phil. ii. 7. Heb. xii. 2. Luke xxiii. 53.

39. *Wherein consists Christ's exaltation ?*

Christ's exaltation consists in his rising from the dead on the third day ; in ascending up into heaven, and in setting at the right hand of God the Father, "far above all principality, and power, and might, and dominion, and every name which is named, not only in this world, but also in that which is to come." Matt. xxviii. 6. Acts i. 9. Eph. i. 21.

40. *How long will Christ act the part of a Mediator ?*

Till all his elect are gathered into his kingdom, and all his incorrigible enemies are made his footstool. Psalm cx. 1. 1 Cor. xv. 25.

41. *Who are the elect of God ?*

The elect of God, are those of mankind whom he has "chosen to salvation through sanc-

tification of the Spirit and belief of the truth." 2 Thess. ii. 13.

42. *What is the principal means appointed by God for bringing his elect into a state of salvation?*

The preaching of the gospel? 1 Cor. i. 21.

43. *What is meant by the gospel?*

The good news brought from heaven respecting the salvation of sinners by Jesus Christ. Luke ii. 10.

44. *To whom is the gospel to be preached?*

To all mankind. Mark xvi. 15.

45. *What are the effects of a preached gospel on those who hear it?*

To some, it is, "a savour of life unto life;" to others, "of death unto death!" 2 Cor. ii. 16.

46. *How, agreeably to the gospel scheme, may we hope to be saved?*

"Not by works of righteousness which we have done," but through the merits and mediation of Christ, who "saves his people by the washing of regeneration and renewing of the Holy Ghost." Tit. iii. 5.

47. *What is meant by the washing of regeneration?*

Not water baptism in any form; but that gracious and powerful operation of the Holy Spirit, by which an entire change is wrought in the temper and disposition of a sinner's heart, enabling him "to put on the new man which after God is created in righteousness and true holiness." John iii. 8. Eph. iv. 24.

48. *Is the work of regeneration progressive?*

It is not progressive, but instantaneous ; for the Scriptures call it a “ resurrection,” and a passing “ from death unto life.” Eph. ii. 1, 6. 1 John iii. 14.

49. *By whom is this great change effected ?*

By God alone : for they who receive Christ, are “ born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John i. 13.

50. *What are the two primary duties enjoined by the gospel ?*

“ Repentance towards God, and faith towards our Lord Jesus Christ.” Acts xx. 21.

51. *Why do the inspired writers urge repentance as indispensably necessary to salvation ?*

Because impenitent sinners have no saving interest in Jesus Christ, nor do they possess that holiness which only can fit them to glorify God, or enjoy communion with him. Luke xiii. 3, 5. Heb. xii. 14.

52. *What kind of repentance is that which needs to be repented of ?*

It is that sorrow which arises not from hatred to sin, but from fear of punishment. Acts viii. 24. Matt. xxvii. 3, 5.

53. *What is repentance towards God ?*

Repentance towards God is that unfeigned sorrow which a regenerated person feels for his sin, when, (realizing its evil nature as committed against God, the holiest and best of beings ; and loathing himself on account of it,) he turns from it with full consent of will, and is earnestly desirous of grace to sanctify his heart and reform his life. Ps. li. 4. Job xli. 4, and xli. 6. Isa vi. 5.

54. *What is faith in Jesus Christ ?*

It is that full persuasion of the truth of the divine testimony concerning Jesus Christ, which enables the soul to place implicit confidence in him as the true Messiah, and only Saviour of lost sinners. John iii. 33. Matt. xvi. 16. John i. 41.

55. *Is faith a meritorious cause of the soul's salvation ?*

It is not ; for both reason and scripture assure us that there can be no merit in the holiest exercises of fallen creatures. Luke xxvii. 10.

56. *What influence, then, has faith on our salvation ?*

By faith we are united to Christ, and become interested in all his fulness of grace and truth. Hence the scriptures represent him as "made unto believers wisdom, righteousness, sanctification, and redemption." 1 Cor. i. 30.

57. *In what sense are we justified by faith ?*

We are said to be justified by faith, not for any merit in the act itself, but on account of the perfect righteousness of Christ, which is imputed to all them that believe. Rom. iv. 9, 21—24.

58. *What are the characters of a false faith ?*

A false faith admits the truths of the gospel in a speculative way ; but not being associated with love to them, "it holds them in unrighteousness ;" hence it neither purifies the heart nor "overcomes the-world." Rom. i. 18. 1 John iii. 3, and v. 6.

59. *Whence is it that some of mankind believe in Christ to the saving of their souls, while others persist, till death, in a rejection of him ?*

God having "before the foundation of the world," chosen some of our guilty race to everlasting life, is graciously pleased to soften their hard hearts and subdue their stubborn wills "by the effectual working of his power," and in due time, to reveal his Son in them the hope of glory. Eph. i. 4, & iii. 7. Col. i. 27.

60. *Have such as believe any ground of boasting ?*

They have none ; but it becomes them to lie in the dust before God, and to ascribe their salvation entirely to his sovereign grace. 1 Cor. xv. 10.

61. *Is unbelief a crime ?*

Unbelief is a crime of the deepest die. "He that believeth not God, hath made him a liar, because he hath not believed the record that God gave of his Son." 1 John v. 10.

62. *What does the gospel require of believers ?*

It requires of them, that in a serious and devout manner they openly profess their faith in Christ, and unite themselves to some particular branch of his visible church ; engaging, as members of it, to "walk in all his commandments and ordinances blameless." Rom. x. 10. Acts ii. 41. Luke i. 6.

63. *What is the best evidence of our love to Christ ?*

The possession of his spirit and temper influencing us to holy obedience. "He," says

Jesus, "that hath my commandments and keepeth them, he it is that loveth me." John xiv. 21.

64. *What general rule has Christ given for the government of our moral conduct?*

He has said, "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. vii. 12.

65. *What is prayer?*

Prayer is the offering of our desires to God for things agreeable to his will in the name of Christ, with sincere confession of our sins and thankful acknowledgment of his mercies. John xvi. 23. Gen. xxxii. 10.

66. *Is it our duty to pray?*

That it is our duty to pray is evident from the relations which the Divine Being bears to us, as our Creator, Preserver, and bountiful Benefactor: and especially, from the numerous instances in which prayer is expressly enjoined in the holy scriptures. Jonah i. 6. Acts ix. 11. Matt. vi. 9. 1 Tim. ii. 8.

67. *Is family prayer a duty?*

That it is a duty may be fairly inferred from the general direction, to "pray with all prayer," and from the practice of good men in every age. Eph. vi. 18. Joshua xxiv. 15. 2 Sam. vi. 10. Acts x. 2, 30.

68. *What are the special ordinances of the christian dispensation?*

Those commonly called special ordinances, are Baptism and the Lord's Supper.

69. *What is baptism?*

Baptism is the immersion of a person in water "in the name of the Father, of the

Son, and of the Holy Ghost." Matt. iii. 6, and xxviii. 19. Acts viii. 38, 39.

70. *To whom is baptism to be administered?*

To such only as make a credible profession of their faith in Christ. "If thou believest with all thy heart, thou mayest." Acts viii. 37.

71. *What do we testify by receiving baptism?*

We testify our death to sin, and to this present evil world, and our resurrection to a holy and heavenly life. We also testify our solemn and unreserved dedication of ourselves to the Lord. Rom. vi. 3—6. Gal. iii. 27.

72. *What is the Lord's Supper?*

The Lord's supper is that holy ordinance which Jesus instituted on the memorable night in which he was betrayed. Matt. xxvi. 26, 27.

73. *For what end was the Lord's supper instituted?*

It was instituted to be a special memorial of the death of Christ until the end of the world. 1 Cor. xi. 25, 26.

74. *For whom was this solemn ordinance intended?*

It was intended for all the real friends of Christ who have a regular standing in his visible church. Acts ii. 42. John xv. 14.

75. *What do we profess by partaking of the Lord's Supper?*

We do in a most solemn manner profess our fellowship with Christ in his sufferings and death. 1 Cor. x. 16.

76. *Why do Christians religiously observe the first day of the week?*

Because on the morning of that day, Christ rose from the dead, "and became the first fruits of them that slept." Matt. xxviii. 6, 7. 1 Cor. xv. 20.

77. *Can you assign any other reason for the religious observance of the first day of the week?*

We have the example of the Apostles and primitive Christians, who used to assemble on that day for breaking bread, and for other religious purposes. Acts i. 14, and xx. 7. 1 Cor. xvi. 2.

78. *Did not the Apostles frequently assemble with the Jews on the seventh day of the week?*

They did, for the sake of instructing the Jews; but they do not appear to have observed the Jewish Sabbath as a day of sacred rest. Acts xvii. 2.

79. *How should we spend the Lord's day?*

We should spend it in the worship of God, both in publick and private; in spiritual conversation; in reading the holy scriptures and other religious books; and in devout meditations on divine subjects. Heb. x. 25. Rev. i. 10.

80. *Is it right to perform any worldly business on the Lord's day?*

No worldly business should be performed on that sacred day, except works of necessity and mercy. Rom. xiv. 6.

81. *What duties under the Gospel dispensation are required of parents towards their children?*

Parents are required to "bring up" their children "in the nurture and admonition of the Lord:" that is, to pray with and for them, and exhort them to virtue and holiness; to set good examples before them, and to use all lawful and prudent means to restrain them from sin. Eph. vi. 4. Prov. i. 8, 10. 1 Sam. iii. 13.

82. *What duties are required of children toward their parents?*

Children are required to "honour their father and mother," to treat them with due reverence and respect; and with filial affection to obey them in the Lord. Exo. xx. 12. Eph. vi. 1, 2.

83. *What is meant by the moral law?*

By the moral law is meant, the law originally given to man, and which is still reflected by the light of nature; but which is more clearly expressed in the ten commandments which God delivered from mount Sinai. Rom. xi. 14, 15. Exo. xx. 3—17.

84. *Has not our Saviour given a summary of this law in two commandments?*

He has.

85. *Which is the first of them?*

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Matt. xxii. 37, 38.

86. *Which is the second?*

"Thou shalt love thy neighbour as thyself." Matt. xxii. 39.

87. *What importance did Christ attach to these two commandments ?*

He said "On these two commandments hang all the law and the prophets." Matt. xxii. 40.*

88. *Is the law still in force ?*

The moral law, like its Author, is unchangeable ; hence no delinquency on the part of sinners can abolish its claims. Rom. vii. 22, & iii. 20.

89. *In what sense then is it true that believers are not under the law ?*

They are not under the *legal* or Old Testament dispensation ; for that is abolished ; nor are they under the *curse* of the *moral* law, for they are justified by faith in Jesus Christ. Rom. vi. 14. 1 Cor. ix. 21.

90. *Can real believers so fall away as to be finally lost ?*

They cannot ; for Jesus has said, " He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall never come into condemnation." John v. 24.

91. *But if the salvation of believers is certain, why does the Bible contain so many cautions against apostasy ?*

These are intended to destroy the false peace of hypocrites, and to make real Christians more watchful and diligent. Heb. vi. 4, 8. Rev. iii. 17, 18. 1 Cor. ix. 26, 27.

* The instructor may if he choose here introduce the commandments. Exod. xx.

92. *What are some of the names given to believers in the Bible ?*

They are called saints, the godly, the righteous, the wise, a peculiar people, the generation of the upright, and the children of God. Eph. i. 1. Jude 14. Psal. iv. 3, & xii. 1. Matt. xxv. 4, 37, 46. Titus ii. 14. Ps. cxii. 2. Matt. v. 9.

93. *What are some of the names given to unbelievers ?*

They are called sinners, the ungodly, the wicked, the foolish, the men of the world, a perverse generation, and the children of the wicked one. Gen. xiii. 13. Matt. xxvi. 45. Psal. i. 4. 1 Pet. iv. 18. Mat. xiii. 49. vii. 26. John xv. 19. Deut. xxxii. 4. Matt. xiii. 38.

94. *What is the state of believers in this world ?*

Believers, though liable while in the present world to afflictions of various kinds, are nevertheless far more happy than others ; for "being justified by faith, they have peace with God, through our Lord Jesus Christ." Rom. v. 1.

95. *What is the state of unbelievers in this world ?*

Unbelievers in this present world are all under a dispensation of mercy, and are indulged with a great variety of blessings : but their state is in reality miserable ; for "he that believeth not is condemned already, and the wrath of God abideth on him." John iii. 18, 36.

96. *What is the state of believers after death ?*

Their bodies, still united to Christ, rest in the grave until the resurrection ; and their souls made perfect in holiness enjoy his blissful presence in the world above. 1 Cor. vi. 15. Luke xxiii. 43. 2 Cor. v. 8.

97. *What is the state of unbelievers after death ?*

The bodies of unbelievers, though not united to Christ, are suffered to remain in the grave till the resurrection. But being unreconciled to God, their souls are left in " outer darkness, where there shall be wailing and gnashing of teeth." John v. 28, 29. Matt. xiii. 42.

98. *Will Jesus Christ visit the earth again ?*

He will come again at the last day, when every eye shall see him. Acts i. 11. Rev. i. 7.

99. *In what manner will he then make his appearance ?*

He will not humble himself as he did when he became a Babe at Bethlehem ; but will " come in the clouds of heaven with power and great glory." Matt. xxiv. 30.

100. *What events are to take place at his second coming ?*

The most sublime and awful ! The trumpet of God will sound, the dead will be raised, and the living changed ! 1 Cor. xv. 52.

101. *Will the second coming of Christ be signalized by any other important events ?*

It will ; the visible " heavens will pass away with a great noise ; the elements will melt

with fervent heat : the earth and the works which are therein will be burnt up," and the whole race of Adam will "appear before the judgment seat of Christ, that every one may receive according to that he hath done, whether it be good or bad." 2 Pet. iii. 10. 2 Cor. v. 10.

102. *In what manner will Christ proceed in judging the world?*

He will separate the righteous from the wicked, "as a shepherd divideth his sheep from the goats: And he will set the sheep on his right hand, and the goats on his left." Matt. xxv. 32, 33.

103. *What will he say to them on his right hand?*

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34.

104. *What will he say to them on his left hand?*

He will say unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. xxv. 41.

105. *Will the sentence pronounced on each be put in immediate execution?*

It will; and the wicked "shall go away into everlasting punishment," and "the righteous into life eternal." Matt. xxv. 46.

H Y M N S.

HYMN 1.

On repeating the catechism.

As Mary sat at Jesus' feet
To learn her Maker's will,
We in the Saviour's presence meet,
And hear his doctrine still.
Still he beholds the wandering look;
Each foolish thought discerns;
And knows who idles at his book,
And who in earnest learns.
O for that meek attentive mind
Which happy Mary show'd !
And that instruction may we find,
That was on her bestow'd.
Here we are taught the sacred word
The Saviour first convey'd ;
And here the doctrines we have heard
Are plain and easy made.
'Tis here we learn the glorious name
Of God, who reigns above ;
And while we read of sinners' shame
Are taught the Saviour's love.
Lord, while we thank thee for the grace
That sends this happy news,
We still would sit in Mary's place
Her better part to choose.
When the gay scene of life shall close
And all earth's joys decay,
'This *better* part which MARY CHOSE
Shall ne'er be took away.

HYMN II.

*The Bible.*

This is a precious book indeed !
 Happy the child that loves to read !
 'Tis GOD's own word which he has given
 To show our souls the way to heaven.

It tells us how the world was made ;
 And how good men the Lord obey'd ;
 There his commands are written too,
 To teach us what we ought to do.

It bids us all from sin to fly,
 Because our souls can never die ;
 It points to heaven, where angels dwell ;
 And warns us to escape from hell.

But what is more than all beside,
 The Bible tells us JESUS died !
 This is its best, its chief intent
 To lead poor sinners to repent.

Be thankful, children, that you may
 Read this good Bible every day ;
 'Tis GOD's own word which he has given
 To show your souls the way to heaven.

HYMN III.

A child's Hymn of Praise.

I thank the goodness and the grace
 Which on my birth have smil'd,
 And made me in these christian days,
 A free and happy child.

I was not born as thousands are,
 Where God was never known ;
 And taught to pray a useless prayer,
 To blocks of wood and stone.

I was not born where harden'd Jews,
 The Saviour's name deride ;
 And taught his gospel to refuse,
 With haughtiness and pride.

I was not born in Turkish lands,
 Where Jesus is unknown ;
 Nor taught to raise my guilty hands,
 The prophet's name to own.

I was not born a little slave,
 To labour in the sun,
 And wish I were but in the grave,
 And all my labour done.

My God, I thank thee, who has plann'd
 A better lot for me,
 And plac'd me in this happy land,
 And where I hear of thee.

HYMN IV.

“Our Father who art in Heaven.”

Art thou my Father ?—then no more
 My sins shall tempt me to despair ;
 My Father pities and forgives,
 And hears a child’s repentant prayer.

Art thou my Father ?—let me strive
 With all my powers to learn thy will ;
 To make thy service all my care,
 And all thy wise commands fulfil.

Art thou my Father ?—teach my heart
 Compassion for another’s wo :
 And ever to each child of thine,
 A brother’s tenderness to show.

Art thou my Father ?—then I know
 When pains, or want, or griefs oppress ;
 They come but from a Father’s hand,
 Which wounds to heal, afflicts to bless.

Art thou my Father ?—then, in doubt
 And darkness when I grope my way,
 A light shall shine upon my path,
 And make my darkness like the day.

Art thou my Father ?—then no more
 Tremble my soul at death’s alarms ;
 He comes a messenger of love,
 To bear me to my Father’s arms.

HYMN V.

God demands the heart.

“ Give me thy heart,” the Saviour cries ;
 Ye children, hear his voice ;
 Now in your early days be wise,
 And make a heavenly choice.

“ Give thy heart, ” and let the earth,
 And all its pleasures go ;
 Seek bliss of pure celestial birth,
 Where joys forever flow.

“ Give me thy *heart*,” he claims the *whole*,
 And why should you deny ?
 Yea, GIVE HIM *all*, and let your soul
 With his request comply.

“ Give me thy heart,” nor linger more ;
 Too soon you cannot yield ;
 Now on your knees his grace implore,
 And make the Lord your shield.

“ Give me *thy* heart ;” should you delay,
 Till you are older grown,
 He may refuse another day,
 And drive you from his throne.

Come, children, supplicate his grace,
 Let this your answer be—
 Behold ! O Lord, we seek thy face,
 And give our hearts to thee.



The Lord's Prayer.

Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven Give us this day our daily bread; and forgive us our debts, as we forgive our debtors And lead us not into temptation, but deliver us from evil For thine is the kingdom, and the power, and the glory, forever Amen

On attending Publick Worship.



When to the house of God we go
To hear his word, and sing his love,
We ought to worship him below,
Like all the saints in heaven above.

May all we heard and understood,
Be well remember'd through the week,
And help to make us wise and good,
More humble, diligent, and meek.

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